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public, if we may judge from the success of his previous works and the extensive press notices accorded to the present one.

HENRY STURT.

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CHARLES KINGSLEY AND THE CHRISTIAN SOCIAL MOVEMENT. By Charles William Stubbs, D.D., Dean of Ely. London: Blackie & Son. Pp. viii., 199.

Dean Stubbs has written a suggestive book, full of the spirit of the Christian Socialists, but one, nevertheless, which contains too much about the Christian Socialists to make it a satisfactory life of Kingsley, and too much about Kingsley to make it a satisfactory account of the Christian Socialists, as the author himself admits. It is, notwithstanding, to be welcomed as a stimulating introduction to an attractive and effective social movement, with which many great names are identified. One last word of complaint. The book seems to me to contain too many quotations; yet it cannot be denied that they are generally apt.

Chapter I., in which the writer deals with the philosophical and religious basis of middle-century socialism, and attempts to trace the forces initiated by Maurice through their changing forms to the present day; and Chapter VI., in which some account is given of the personalities and influences of those who formed the group of social thinkers and dreamers to which Kingsley belonged, appear to me the most valuable portions of this work. In dealing with the first subject, another writer might have laid less exclusive emphasis on theology, and have given less prominence to the doctrine of the Incarnation. The author's views on the connection between the opinions of Maurice and those expressed in parts of "*Lux Mundi*" are exceedingly interesting.

Finally, in this volume we have a vivid and, I am inclined to think, a correct representation, necessarily sketchy, of Kingsley's character. In estimating his hero, whether as thinker, enthusiast, novelist, or poet, Dean Stubbs is kindly just. But, with reference to Kingsley's socialism, it would, perhaps, be truer to say not that "the only revolution which Kingsley desired to see was a moral and religious revolution, not a political or a social one" (p. 116), but that he hoped for a political and social revolution based entirely on a moral and religious one.

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